



1st Edition: January 2006

HEAD OFFICE

P.O. Box: 22743, Riyadh 11416 K.S.A. Tel: 00966 -1-4033962/4043432 Fax: 4021859
E-mail: riyadh@dar-us-salam.com, darussalam@awainet.net.sa Website: www.dar-us-salam.com

K.S.A. Darussalam Showrooms:

- Riyadh**
Olaya branch: Tel 00966-1-4614483 Fax: 4644945
Malaz branch: Tel 00966-1-4735220 Fax: 4735221
- Jeddah**
Tel: 00966-2-8879254 Fax: 8336270
- Medinah**
Tel: 00966-503417155 Fax: 04-8151121
- Al-Khobar**
Tel: 00966-3-8692900 Fax: 8691551
- Khamis Mushayt**
Tel & Fax: 00966-072207065

U.A.E

- Darussalam, Sharjah U.A.E**
Tel: 00971-6-5632623 Fax: 5632624
Sharjah@dar-us-salam.com

PAKISTAN

- Darussalam, 36 B Lower Mall, Lahore**
Tel: 0092-42-724 0024 Fax: 7354072
- Rahman Market, Ghazni Street, Urdu Bazar Lahore**
Tel: 0092-42-7120054 Fax: 7320703
- Karachi, Tel: 0092-21-4393936 Fax: 4393937**
- Islamabad, Tel: 0092-51-2500237**

U.S.A

- Darussalam, Houston**
P.O. Box: 79194 Tx 77279
Tel: 001-713-722 0419 Fax: 001-713-722 0431
E-mail: sales@dar-us-salam.com
- Darussalam, New York 481 Atlantic Ave, Brooklyn New York-11217, Tel: 001-718-625 5625 Fax: 718-625 1511 E-mail: newyork@dar-us-salam.com**

UK

- Darussalam International Publications Ltd.**
Leyton Business Centre
Unit-17, Elbow Road, Leyton, London, E10 7BT
Tel: 0044 20 8539 4885 Fax: 0044 20 8539 4889
Website: www.darussalam.com
Email: info@darussalam.com
- Darussalam International Publications Limited**
Regents Park Mosque, 146 Park Road
London NW6 7RG Tel: 0044- 207 725 2246

AUSTRALIA

- Darussalam, 153, Haldon St, Lakemba (Sydney) NSW 2195, Australia**
Tel: 0061-2-97407188 Fax: 0061-2-97407199
Mobile: 0061-414580813 Fax: 0061-2-97580190
Email: abumuaaz@hotmail.com

CANADA

- Islamic Books Service**
2200 South Sheridan way Mississauga,
Ontario Canada L5K 2C8
Tel: 001-905-403-8406 Ext. 218 Fax: 905-8409

HONG KONG

- PeaceTech**
A2, 4/F Tsim Sha Menon
83-87 Nathan Road Tsimshatsui
Kowloon, Hong Kong
Tel: 00852 2389 2722 Fax: 00852-23892944
Mobile: 00852 97123624

MALAYSIA

- Darussalam International Publication Ltd.**
No.109A, Jalan SS 21/1A, Damansara Utama,
47400, Petaling Jaya, Selangor, Darul Ehsan, Malaysia
Tel: 00603 7710 9780 Fax: 7710 0749
E-mail: darussalam@streamyx.com

FRANCE

- Editions & Librairie Essalam**
135, Bd de Ménilmontant- 75011 Paris
Tel: 0033-01- 43 38 19 56/ 44 63
Fax: 0033-01-43 67 44 31 E-mail: essalam@essalam.com

SINGAPORE

- Muslim Converts Association of Singapore**
32 Onan Road The Galaxy
Singapore- 424484
Tel: 0065-440 8924, 348 8344 Fax: 440 8724

SR LANKA

- Darul Kitab 6, Nimal Road, Colombo-4**
Tel: 0094 115 358712 Fax: 115-358713

INDIA

- Islamic Dimensions**
58/58 Tandel Street (North)
Dongri, Mumbai 400 009, India
Tel: 0091-22-3736875, Fax: 3730689
E-mail: sales@idrf.net

SOUTH AFRICA

- Islamic Da'wah Movement (IDM)**
48009 Qualbert 4078 Durban, South Africa
Tel: 0027-31-304-6883 Fax: 0027-31-305-1292
E-mail: ldm@ion.co.za

CONTENTS

Acknowledgments.....	6
Preface.....	7
Chapter 1 About <i>Umrah</i>	9
Chapter 2 Planning and Preparation.....	17
Chapter 3 About Women.....	43
Chapter 4 What to expect.....	61
Chapter 5 About the <i>Ihraam</i>	75
Chapter 6 The Journey – From Home to Makkah..	87
Chapter 7 Makkah Al-Mukarramah:.....	101
Chapter 8 <i>Umrah</i>	171
Chapter 9 Ramadaan.....	193
Chapter 10 Al-Madinah Al-Munawwarah.....	241
Chapter 11 About <i>Hajj</i>	257
Checklists:.....	265
In Closing.....	281
Umrah - Glossary.....	283
Bibliography.....	287
Index.....	289

Acknowledgments

First and foremost I thank Almighty Allah for having granted me the health, strength, and time to complete this second major project. Without the Mercy and Blessings of our Sustainer we can achieve nothing.

As with the *Hajj* book, a very special thanks to Imam Ahmad Al-Jehani; Imam Said Al-Mizyen and Imam Wajdi Hamza Al-Ghazzawi, who has been instrumental in providing me with the teachings of *Umrah*, according to the Qur'an and *Sunnah*.

Imam Wajdi Hamza Al-Ghazzawi did the Islamic editing of the *Hajj* book hence the same acknowledgement applies here, as much of the same data was used. For all the additional *Fiqh* issues, including the Ramadaan chapter, Imam Said Al-Mizyen did the Islamic editing.

All the people that contributed to the *Hajj* book are acknowledged here as well, as that book was used as the base for this one. *Jazakallahu Khairan*.

Once again I would like to thank my wife and children for their patience and understanding, as this book again took many hours of precious time that could have been spent with them.

If by chance I failed to thank someone who contributed to this project, please forgive me. May Allah reward all those who have contributed, directly or indirectly, in compiling this book. *Aameen*.

Preface

Praise be to Allah, Lord of the Universe. May peace and blessings be upon Prophet Muhammad, the last of the Prophets and Messengers, and upon his family and esteemed Companions.

Allah, Your help we seek, Your forgiveness we ask, and we seek Your refuge from the evil of our own selves and from our sinful deeds. Whosoever Allah guides, there is none to misguide him. And whosoever He leaves astray, none can guide him. I bear witness that there is no god worthy of worship besides Allah, and I bear witness that Muhammad (ﷺ) is His servant and Messenger.

There are hardly any books in English language that covers the subject of *Umrah* only. There is a definite need for such a book, as with *Hajj*, you see so many Muslims during *Umrah*, not knowing how to perform the rites properly. Since the publishing of the *Hajj* book, due to popular demand, I completed and published an *Umrah* pocket guide; a *Hajj* pocket guide; a *Hajj* pocket fold-out card and a pocket size supplication (chapter 11 of the *Hajj* book) booklet. These pocket guides have been extremely popular and useful. So if *Umrah* is new to you and you were hoping to go on a quick trip and perform *Umrah*, but feel overwhelmed by the size of this book, don't! Use the small *Umrah* pocket guide or just look at the few pages in chapter eight that covers the actual *Umrah* itself. However I advise that you do read the rest of the book as it helps you to plan, and get the best out of the trip.

So by using my *Hajj* book entitled, *Getting the Best out of Hajj* as the base, I made the necessary modifications to emphasise on the *Umrah* aspects only. Hence all the *Fiqh* rulings and the general style of this book is the same as that of the *Hajj* book.

I added a special chapter on *Umrah* in Ramadaan. Having been blessed to have spent Ramadaan in Makkah over the last fourteen years, I felt it was important to share it with you. I

have also included a short 'Hajj Chapter' as a reminder to my fellow Muslims about their duty they owe unto Allah, to perform their Hajj!

As with the Hajj book, I maintained the 'down to earth approach' to this book, so you may find the style of writing informal and chatty in some places. I also did this, as so many comments from the Hajj book were that the readers enjoyed this style. At the time of writing, the second edition of the Hajj book was being prepared for publishing. I have found such a great deal of satisfaction when I found what a positive difference the Hajj book has made for the pilgrims who chose to use it. So if you have taken the decision to visit the House of Allah, then I sincerely hope that this work will assist in making your journey a more pleasant and rewarding one.

﴿إِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

"Then, when you have taken a decision, put your trust in Allah. For Allah loves those who put their trust (in Him)."

[Surah Al-Imran (3), part of Ayah 159]

As with any other trip, there may be some anxious moments, try to be patient. Especially when it comes to obtaining visas for Umrah, as from experience this process can be extremely vexing.

I ask Allah's forgiveness for my own shortcomings and any mistakes I may have made in writing this book. I encourage the readers, if they have any suggestions or come across any mistakes, to share them with me, for indeed the believer is strengthened by the help of others.

All praise is due to Allah, our Creator and Sustainer, Lord of the Worlds.

Abu Muneer Ismail Davids
Muharram 1425 (March 2004)
Jeddah, Saudi Arabia.

Chapter 1 About Umrah

What is Umrah?

In Arabic the word *Umrah* is derived from *Al-I'timar* which means a visit. Here it means paying a visit to the Ka'bah, performing *Tawaaf* around it, walking between Safaa and Marwah seven times, and then shaving one's head or cutting one's hair short.

Why should one perform Umrah?

There is consensus among scholars that it is a prescribed worship.

Ibn 'Abbas reported that the Prophet (ﷺ) said:

«عُمْرَةٌ فِي رَمَضَانَ تَغْدِلُ حَجَّةً».

"An Umrah in the month of Ramadaan is equal (in reward) to performing a Hajj."

(This does not, however, remove from one the obligation of performing the obligatory Hajj)

(Ahmad: 2808 and Ibn Majah: 2994)

Abu Hurairah reported that the Prophet (ﷺ) said:

«الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».

"From one 'Umrah to the next is an atonement for any sins committed in between and the reward for an accepted Hajj is nothing but Paradise."

(Bukhari: 1773, Muslim: 1349 and Ahmad: 9948)

Umrah before Hajj?

Bukhari has reported from 'Ikrimah bin Khalid that he said, "I

asked Abdullah bin Umar about performing Umrah before Hajj, whereupon he said, 'There is no harm in doing so, because the Prophet (ﷺ) himself performed Umrah before the Hajj.'

Needless to say that one should give priority to perform one's Fardh Hajj. However if the opportunity arises to perform Umrah and one has not performed Hajj yet, then it is quite acceptable to do so. There are also many other misconceptions about performing Umrah prior to performing Hajj:

Some of the INCORRECT statements some people ascribe to:

- ❑ If you perform Umrah in the Hajj months, you must perform Hajj in the same year.
- ❑ If you perform Umrah, you must perform Hajj in the same year.
- ❑ You are not allowed to perform Umrah in the Hajj months if you are not going to perform Hajj also.
- ❑ You are not allowed to perform Umrah in the Hajj months.
- ❑ You cannot (should not) perform Umrah only, if you have not performed your Fardh Hajj yet.

There is no instruction from the Qur'an or the Sunnah that one MUST perform Umrah and Hajj in the same year. There is also nothing to substantiate that you cannot perform Umrah in the Hajj months. This is a belief from the days of polytheism and there is plenty of evidence proving the contrary.

If a person performs Umrah in the Hajj months followed by performing Hajj, the person automatically opts for the Tamattu method of Hajj, meaning that a sacrifice (to THANK Allah for being able to perform Umrah and Hajj) becomes compulsory.

The Prophet (ﷺ) performed three Umrahs in Dhul-Qada, without performing Hajj also!

حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسًا [رَضِيَ اللَّهُ عَنْهُ] أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ، كُلُّهُنَّ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي مَعَ حَجَّتِهِ: عُمْرَةً مِنَ الْحُدَيْبِيَّةِ، أَوْ زَمَنَ الْحُدَيْبِيَّةِ، فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مِنَ الْعَامِ الْمُقْبِلِ، فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مِنْ جِعْرَانَةَ، حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مَعَ حَجَّتِهِ.

"Qatadah said that Anas (رضي الله عنه) had informed him that the Prophet (ﷺ) performed four Umrahs, all during the month of Dhul-Qada including the one he performed along with Hajj (and these are): The Umrah that he performed from Al-Hudaibiyah or during the time of (the truce of) Hudaibiyah in the month of Dhul-Qada, then the Umrah of the next year in the month of Dhul-Qada, then the Umrah for which he had started from Ji'raanah, the place where he distributed the spoils of (the battle of) Hunain in the month of Dhul-Qada, and then the Umrah that he performed along with his Hajj (on the occasion of the Farewell Pilgrimage)."

(Muslim : 1253)

When should one go?

There is no need to defer Umrah or Hajj until later in life. Many Muslims tend to do this, but this is a major error. Go as soon as an opportunity avails itself and go as often as possible if you are by the means to do so. Umrah can be performed as many times in one's life as one is physically and financially able.

If you have performed Hajj or Umrah before and you feel complacent about it, or if you are not convinced about the benefits of Umrah, ponder over the following Hadith Qudsi:

Narrated Abu Sa'id Al-Khudri, the Prophet (ﷺ) said:

«قَالَ اللَّهُ: إِنَّ عَبْدًا صَحَحْتُ لَهُ جِسْمَهُ وَوَسَعْتُ عَلَيْهِ فِي
الْمَعِيشَةِ يَمْضِي عَلَيْهِ خَمْسَةُ أَغْوَامٍ لَا يَقْدُ إِلَيَّ لَمْخْرُومٍ»

"Allah said: Any of My slaves who is healthy and is by the means, and for five years did not visit My house, he is Mahroum."^[1]

(Ibn Hiban: 3703 and Musnad Abu Ya'laa: 1031)

For details on the 'best times' and visa issues for Umrah, see in chapter two under visas.

Should you take children?

Unlike Hajj where it is not recommended to take small children, Umrah is different and it is definitely advisable to take your children to the house of Allah if you are able to afford it. See in chapter 3 for more details about children.

Umrah in Ramadaan

Due to the numerous benefits of performing Umrah in Ramadaan, I have dedicated an entire chapter to it. See chapter 9.

Ibn 'Abbas reported that the Prophet (ﷺ) said:

«عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً»

"An 'Umrah in the month of Ramadaan is equal (in reward) to performing a Hajj."

(Ahmad: 1/308 and Ibn Majah: 2994)

Umrah according to Qur'an and Sunnah

Any form of worship (Ibadah) in Islam must be performed according to the Qur'an and Sunnah for it to be acceptable to Allah. One's true intention (Niyah) must be for Allah alone

^[1] Mahroum: The direct translation of the word is 'deprived'. Meaning that a person who is able and does not do so, has certainly deprived himself of something good, which he may regret it on the Day of Judgement.

and a desire for the Hereafter. It cannot be done with the intention of being seen among men for worldly gain. Strict care should be taken to perform all actions with *Ikhlas* (to perform any act solely for Allah) and *Itiba'a* (adherence to the Sunnah). This means performing Umrah as performed by the Prophet (ﷺ) without adding to or deleting from the rituals. Also, the money required for Umrah MUST be earned by lawful (Halal) means. One should start on this journey with the exclusive intention of carrying out the commands of Allah and to seek Allah's guidance and pleasure.

There is only one way of performing Umrah, that is, according to the Qur'an and Sunnah!

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾

"It is not for a believer, man or woman, when Allah and His Messenger (ﷺ), have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger (ﷺ), he has indeed strayed into a plain error."

[Surah Al-Ahzab (33), Ayah 36]

The Golden Rule

With so many opinions and interpretations on certain issues it is not uncommon for the people to find themselves in a state of confusion. If there are any disagreements on any issues, always ask yourself the following question:

What did the Prophet (ﷺ)
say, do or didn't do?

Adopt this simple rule and it will make 'your life much easier'.

Chapter 8

Umrah

In this chapter we will explain the actual performance of the *Umrah*. However before we address that, I would like to explain some general terms about *Tawaaf* and *Sa'ee*.

⇒ **About Tawaaf:**

→ **General Points:**

♦ **Types of Tawaaf:**

➤ *Umrah Tawaaf* ❶

➤ *Welcome Tawaaf (Tawaaf-al-Qudoom)* ❷

➤ *Tawaaf for Hajj (Tawaaf-al-Ifadah also known as Tawaaf-as-Ziyarah or Tawaaf-al-Hajj)* ❸

➤ *Farewell Tawaaf (Tawaaf-al-Wadaa')* ❹

➤ *Nafl Tawaaf* ❺

♦ For *Umrah*, only ❶, ❷ & ❸ applies.

♦ ❶ & ❷ You should be in *Ihraam*.

♦ ❶ & ❷ *Ramal* (to walk briskly in the first three rounds) and *Idtiba* (to have your right shoulder open) are required for these *Tawaafs*.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدُمُ عَلَيْكُمْ وَفَدَّ وَهَنَهُمْ حُمَى يَثْرِبَ، فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ، وَلَمْ يَمْنَعَهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا الْإِبْقَاءَ عَلَيْهِمْ.

Narrated Ibn Abbas (رضي الله عنه): "When Allah's Messenger (ﷺ) and his Companions came to Makkah, the pagans circulated the news that a group of people were coming to them and they

had been weakened by the fever of Yathrib (Al-Madinah). So the Prophet (ﷺ) ordered his companions to do Ramal in the first three rounds of Tawaaf of the Ka'bah and to walk between the two corners (The Yemenite Corner and the Black Stone). The Prophet (ﷺ) did not order them to do Ramal in all the rounds of Tawaaf out of pity for them."

(Bukhari : 1602)

- ① This is the last act to be performed before leaving Makkah.
- ② This Tawaaf can be performed at any time and as many times as possible.
- ③, ④, & ⑤ No Ihraam, no Ramal and no Idtibaah for these Tawaafs.
- There is no Niyah to be uttered audibly. The Niyah is in the heart.
- Tawaaf begins at Hajr-al-Aswad (Black Stone) only and proceeds in an anti-clockwise direction.
- The Tawaaf also finishes at the Hajr-al-Aswad.
- One should encircle (walk around the outside) the area called Hijr (the open area, under the roof's waterspout, surrounded by a low wall).
- The number of circuits to perform is always seven, regardless of the type of Tawaaf (i.e., Umrah, Hajj or Nafil).
- When you are in doubt about the number of rounds you have made, rely on the lesser number you remember.
- Du'a' in your own language, Dhikr, and reciting Qur'an are all acceptable forms of Ibadah while performing Tawaaf.
- Tawaaf must be interrupted for Fardh Salah and recommended for Janazah Salah. Resume from where you have stopped. If you stopped half way through one circuit, ensure that you continue at the right place. This is important if you stopped for Salah and moved positions several times before the actual Salah. So it is important to

remember exactly where you have stopped, otherwise start again. If you are not sure about the number, choose the lesser number or start again.

- It is permissible to talk while performing Tawaaf. Most scholars agree that one should only discuss necessary/required things and not merely engage in idle chat.
- Avoid performing Tawaaf in groups or following and reciting behind a 'leader'. The Prophet (ﷺ) was the best of teachers and he did not lead anybody, or any group, in Tawaaf, nor did he instruct his companions (رضي الله عنه) to do so.
- Avoid raising your voice while performing Tawaaf.

Narrated Abu Musa: We were in the company of the Prophet ﷺ on a journey, and whenever we ascended a high place, we used to say Takbir [(Allahu Akbar – Allah is the Most Great) in a loud voice]. The Prophet ﷺ said,

